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Original.

THE JUDGMENT—THE SECOND DEATH—LAKE OF FIRE AND BRIMSTONE.

BY REV. O. A. SKINNER.

We have been desirous to explain the following language, found in Revelation, xx. 11—14: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire."

Our limits will not allow us to go as fully into the subject as the state of our enquirer's mind may require, but we will endeavor to make the text plain. We will begin by saying, we do not believe that the text has the slightest reference to the future world. We have several reasons for our opinion. 1. The author of the book, from which it is taken, says, the book is a revelation of things that must shortly come to pass. His language is, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angels unto his servant John." 2. He says, the time for the fulfilment of his prophecy was at hand. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." 3. The judgment to be executed was near, and Christ was to come quickly for its execution: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Jesus."—These quotations show, that the Revelator was not treating of things far distant. The judgment then, of which he speaks, cannot be yet future; for two thousand years nearly have passed since he wrote. It is true, with God, a thousand years are but as a day; but the language, we have quoted, is not used to show how time is with God; on the contrary, it is used to show man what he must expect; and therefore, the phrases, *shortly come to pass, come quickly, is at hand*, must be understood in their ordinary acceptance. Without any farther preliminary remarks we will proceed to explain the text. In doing this we shall present the substance of Br. Wittemore's able explanation.

1. *I saw a great white throne.* This is figurative language, borrowed from the customs of the country, the throne denoting the basis of the Messiah's kingdom the foundation on which he sat in the execution of judgment. Jesus appeared upon his throne for the work

of judgment, when he came in power and glory for the destruction of Jerusalem. Thus we read, "Verily, I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—The time when he was thus to come, and take his throne is thus declared. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Thus far our subject is plain. The judgment was during the life time of some who attended on the ministry of Christ.

2 *From the face of him who sat upon the throne, the earth and heaven fled away.* This may be thought opposed to our explanation, for the earth and heaven, it will be said, still remain. This objection has no force because the language is figurative and borrowed from the prophets. Br. Wittemore, in his commentary, says:

"Nothing is more certain than that it was the custom of the Jewish prophets to represent political commotions, the rise and fall of rulers, cities, and bodies politic and sacred, under the figure of commotions in the heavenly bodies. We might give a multitude of learned authorities in confirmation of this point, but we content ourselves with one only, viz, that celebrated Orthodox divine, and truly learned man in all Biblical knowledge, Dr. Lightfoot. He said: 'The destruction of Jerusalem and the whole Jewish state is described as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his habitation and city, places once so dear to him, with so direful and sad an overthrow; his own people, whom he accounted of as much or more than the whole world beside, by so dreadful and amazing plagues. (Matt. xxiv. 29, 30,) 'The sun shall be darkened,' &c. 'Then shall appear the sign of the Son of man,' &c.; which yet are said to fall out within that generation; (ver. 34; 2 Peter iii. 10.) 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,' &c. Compare with this, Deut. xxxii. 22; Heb. xii. 26; and observe that by *elements* are understood the Mosiac elements, (Gal. iv. 9; Col. ii. 20,) and you will not doubt that St. Peter speaks only of the conflagration of Jerusalem, the destruction of the nation, and the abolishing of the dispensation of Moses. Rev. vi. 12, 13; 'The sun became black as sackcloth of hair,' &c., 'and the heavens departed as a scroll when it is rolled together,' &c. Where, if we take notice of the foregoing plagues, by which, according to the most frequent threatenings, he destroyed that people, viz., the sword, (ver. 4,)—famine, (vers. 5, 6,)—and the plague, (ver. 8,)—withal comparing those words, 'They say to the mountains, Fall on us, and cover us,' with Luke xxiii. 30;—it will sufficiently appear that by those phrases is understood the dreadful judgment and overthrow of that nation and city. With these also agrees that of Jer. iv., from ver. 22, to 28, and clearly enough explains this phrase. To this appertain those and other such expressions as we meet with; (1 Cor. x. 11.) 'O, us the ends of the world are come;' and (1 Peter iv. 7) 'The end of all things is at hand.'—(See Lightfoot's Works, Pitman's Edition: London, 1825: iii 184, 314, 315, 320, 327; vi. 293; xi. 303, 304, 404.)

In addition, examine Isa. 13. 13 ; 24. 4 ; 34. 4 ; Ezk. 37. 7, 8 ; Joel 2. 30, 31 ; compare Acts 2. 16—21 ; Matt. 24. 29 ; Mark 13. 24—26 ; Luke 21. 25 ; 2 Peter 3. 10—12. We repeat, nothing is more certain than that it was the custom of the Jewish prophets to represent political commotions and great changes in rulers, states and systems, by the metaphor of changes in the heavenly bodies. And we may add, such was also the custom of the New Testament writers, borrowed from the ancient prophets, as the passages quoted above from that work clearly show. When, therefore, it is said that the earth and heaven fled away at the time of the establishment of "the great white throne," the meaning is that the nations were moved ; the Jewish people, as a body politic, entirely passed away ; the Mosiac religion was superseded, and fled into oblivion, before the coming of the gospel. And we shall find, when we come to the commencement of the 21st chapter, that the introduction of the gospel is described as the appearance of "a new heaven and new earth." If the new heaven and new earth represent the new gospel kingdom, the passing away of the old heaven and earth represented the passing away of the former dispensation."

3. *I saw the dead small and great stand before God.*—We cannot do better than quote a portion of the comments of Br. Whittemore on this part of the text.

"That by the dead here is not meant those who had passed out of the present into the immortal state, but the dead in ignorance and sin, is acknowledged by commentators of different sects, some of whom are of very high standing. Adam Clarke says, on 1 Peter iv. 5 : "To judge the quick and the dead signifies, they shall give account of these irregularities to him who is prepared to judge both the Jews and the Gentiles. The Gentiles, previously to the preaching of the gospel among them, were reckoned to be dead in trespasses and sins ; Eph. ii. 1—5 ; under the sentence of death because they had sinned. The Jews had, at least by their religious profession, a name to live ; and by that profession, were bound to live to God."—(Com. on the place.) In addition to the opinion of Dr. Clarke, we give the following from Dr. Macknight : "To judge the living and the dead.—From the following verse it appears, that by the dead the apostle meant the Gentiles, said in other passages to be dead through ignorance and sin. Consequently, by the living we are to understand those, who, by their profession in the gospel, are reputed to be alive ; Rev. iii. 1. *Thou hast a name that thou livest, and art dead.* See, also, 1 Tim. v. 6. The living and the dead, therefore, are the Jews and Gentiles." See, Macknight on the Epistles. Dr. Whitby, in his very valuable Commentary on the New Testament, speaks of this passage as follows :—"The dead, in Scripture, doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins ; as when the apostle saith, The widow that liveth in pleasure is dead whilst she liveth ; 1 Tim. v. 6 ; and Christ unto the church of Sardis, *Thou hast a name to live, and art dead ;* Rev. iii. 1. And when he speaks to one of his disciples thus, *Follow thou me, and let the dead bury their dead ;* Matt. viii. 22 ; This is a phrase so common with the Jews, that as Maimonides informs us, they proverbially say, The wicked are dead even while they are alive ; for he, saith *Philo, who lives a life of sin, is dead as to a life of happiness ;* his soul is dead, and even buried in his lusts and passions. And because the whole Gentile world lay more especially under these most unhappy circumstances, whence the Apostle styles them *sinners of Gentiles ;* Gal. ii. 15 ; it was proverbially said by the Jewish doctors, *The heathen do not live ;* and they in Scripture are more peculiarly intended by that phrase. Hence the apostle saith to the Ephesians and Colossians, Eph. ii. 1, Col. ii. 13, they were *dead in trespasses and sins ;* and brings in God thus speaking to the Gentiles, *Awake, thou that sleepest, arise from the dead, and Christ shall give thee light ;* Eph. v. 14." These, then, were the dead that were to be judged, and

the judgment commenced to take place when "the great white throne" was set up, and the earth and heaven fled away from the face of the Son of man, and at the time of the new heaven and new earth, and of the descent of the new Jerusalem to the earth ; 21. 1—4."

4. *And the dead were judged out of those things written in the book.* The following quotation from the same work, will fully explain this part of the text.

"It is of the utmost importance to be remembered, that the judgment of the nations under the gospel commenced when Christ commenced to reign, and shall not be discontinued until he shall resign the kingdom to the Father. That Christ will resign the kingdom to the Father at the immortal resurrection, Paul shows, 1 Cor. 15. 24—28. The judgment began when Christ assumed the kingdom ; but if we suppose the judgment will be postponed until the immortal resurrection, we make the judgment begin not until Jesus shall resign the kingdom. This is most singular, that the judgment should commence not at the time the Lord Jesus ascended the throne, but at the time he shall leave it ! There are no two books in the Bible more nearly related in point of style than those of Daniel and the Apocalypse. The former is the Apocalypse of the Old Testament, the latter of the New. And we have already shown that the revelator had his eye on the prophecy of Daniel when he wrote the section of the Apocalypse which we are considering. Now Daniel clearly shows that the judgment of the nations commenced simultaneously with the commencement of the reign of Christ. Let the reader consider attentively the following facts. The kingdom of Christ, as all know, commenced in the days of the Roman Empire.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." ii ; 44. That the judgment commenced at the same time with the commencement of the kingdoms, is fully evident from Dan. 7 : 9, 14 : "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, THE JUDGMENT WAS SET, AND THE BOOKS WERE OPENED."

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Does not this show, that the judgment was established and the books were opened at the same time that the kingdom was given to the Son of man ; at the same time that he came in the clouds of heaven ? One fulfilment of the description is enough. If it has been once fulfilled, we need look no further ; we should be satisfied. We quote the words which Prof. Stuart utters, not on this precise passage, but on the Apocalypse in general : "What John declared would take place shortly, happened according to his prediction, and if so, the dispute whether it is all to happen over again [the italics are his] after so many centuries, cannot be a dispute of much interest or importance. One fulfilment is enough." (Hints, 2d ed.)

5. *The sea gave up the dead.* The remarks of Br. W. on this part of the text are very lucid.

"The metaphor here corresponds to that of the preceding verse. The dead must come from every place in which they may be supposed to lie—from the sea as well as the land. Death and hell (or *hades*, the state of the dead) must give up their prisoners to be judged by the gospel. The intent of the metaphor is, that men,

from all their hiding places, their places of retreat, and rest, and security, shall be brought forth to be judged. *Death and hell delivered up the dead.* Isaiah used a somewhat similar metaphor: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. * * * Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah xxviii. 15, 18. Here evidently, death and hell delivered up their dead, to be judged by God's truth. The refuge of lies was swept away, falsehood was demolished by the overflowing scourge of God's judgments. The metaphors of the prophet and the revelator were very similar. To show that men cannot escape the judgments of the Almighty, however safe from them they may fancy themselves to be, the prophet says: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obadiah i. 4. And again, "though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them;" Amos ix. 2, 3. Thus we see that these metaphors of bringing men from death, from hades, or hell, and from the bottom of the sea, to judge them, are used in reference to temporal judgments. The revelator evidently quotes his metaphors from the prophets. The simple meaning is, that none, wherever they may be, can escape the judgments of God, 'who will render to every man according to his work.'"

6. *Death and hell were cast into the lake of fire.* On this our author is very explicit. He says:

"The primary question here is, What do death and hell stand for in the Apocalypse? Hell in this place, is a translation of *hades*, meaning primarily, *the state of the dead*; but it is used metaphorically for darkness, opposition, desolation, prostration, destruction, &c.; Matt. xi. 23; Luke x. 15; Matt. xvi. 18. In Rev. i. 18, Jesus claims to 'have the keys of hell and of death;' i. e., he had power over every thing represented by hell and by death. The gates of hell, or *hades*, Matt. xvi. 18, were the powers of opposition which could not prevail against the church of Christ, because Christ had the keys of the gates, i. e., power over them; he opened, and no man could shut; he shut, and no man could open; Rev. iii. 7. When it is said that death and hell followed in the path of the pale horse, Rev. vi. 8, we are to understand it as of the evils attendant on pestilence, viz., paleness, sinking, destruction, death. Death and hell can mean nothing more here. These are the only instances in the Apocalypse of the use of these terms, until we come to the 20th chapter. The whole is metaphorical. The dead were the spiritually dead—a condition in which Jesus found mankind when he ascended the mediatorial throne; vers. 11, 12; the books are to be understood metaphorically as is also 'the book of life;' the judgment, we have shown, was on the earth, for this was the purpose for which Jesus came into the world; John ix. 39; xii. 31. In carrying out the metaphor the dead are all called to come to the throne to be judged; a figure somewhat similar to that in the previous chapter, of calling the fowls of heaven to gather themselves together to the supper of the great God; xix. 17; and hence the sea, where those lie who died on the waters, and the graves, where those rest who died on the land, are called on to surrender their tenants, that they may come up and be judged at the gospel bar. This all agrees with the revelator's plan of selecting 'the dead' to represent men in their lost and undone condition, before they knew the

gospel, which is the precise metaphor Ezekiel had set him the example of using; xxvii. 12—14: 'Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land.' In fact, (and it may as well be stated here as anywhere,) the metaphors of the revelator in this section of the Apocalypse are, nearly all of them, taken from the 37th chapter of Ezekiel and the remaining chapters of that book.

EZEKIEL.

Calling dead from their graves; xxxvii. 13. 1—14.

Gog and Magog array themselves against the people of God; xxxviii., xxxix.

The fowls are called to the banquet of the dead; xxxix. 17—20.

The prophet's vision of the new city of Jerusalem; chaps. xi. to xlv.

The prophet's vision of the holy waters proceeding out of the temple; xlvii.

REVELATION.

The same; xx. 12—13.

The same; xx. 7—9.

The same; xix. 17 to 21.

The new Jerusalem comes down from God out of heaven, and is very particularly described; chaps. xxi. xxi.

The river of the water of life proceeding from the throne of God; xxii. 1.

That the revelator borrowed the whole train of his metaphors, in the closing up of the Apocalypse, from the latter part of the prophecy of Ezekiel, is fully manifest; and the calling of the dead up out of their graves to be judged by the gospel, is no more to be interpreted literally, as if belonging to the immortal state, than the dry bones of the valley, in Ezekiel's vision. And as the gospel was intended to put an end to all tears, and *death*, and sorrow, and crying, and pain, and everything of that kind; 21. 3, 4; how appropriately is it said, 'Death and hell were cast into the lake of fire;' i. e., were destroyed.

We have already explained this metaphor, under 19. 20, and 20. 10. It was a metaphor for utter destruction. Death and hell were to be utterly destroyed by the reign of the gospel, as is plainly taught in the 21st chapter of the Apocalypse. Everything that opposed the gospel was to be put down. *The second death.*—The first death was the death in sin, in which the gospel found men; for when men were raised from that state of moral death, they were said to experience 'the first resurrection.' Those who received the first resurrection lived and reigned with Christ during the time called 'the thousand years.' Such as did not embrace the gospel, in the empire, during that time, suffered the second death; i. e., remained dead after the happy period of the church, and were destroyed as the enemies of Jesus, with everything that opposed the gospel. As there was a second death, so there was also a second resurrection; for, if there were no second resurrection, it would not be proper to speak of 'the first resurrection.' And we do not know what the second resurrection can more appropriately represent than the extended and glorious spread of the gospel, immediately described by the revelator, when God should wipe away all tears; when there should be *no more death*, [the second death being annihilated,] neither sorrow, nor crying, nor pain, and when all things should be made new."

7. The wicked were to be cast into the lake of fire. They were, says Br. W.;

"They were to be cast into the lake of fire; not in the future state, for we have no account of any lake of fire there; besides, if it were there, how could the beast and the false prophet have been cast *alive* into it? The Jews met a similar fate for their wickedness and opposition to God. See Isaiah 31 9, and Ezk. 22. 18—22: 'Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus said the Lord God, because ye are all become dross

behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.' This is a very similar metaphor to casting into the lake of fire; but who ever supposed, even for one moment that it was in the immortal state? See the notes on 19 20; 20, 10. Pagan Rome met with a similar fate to that of the Jews; not indeed as early, but as fatally and irrecoverably. Both are 'twice dead, plucked up by the roots;' Jude 12; totally destroyed. They were not found written in the book of life, and were cast into the lake of fire. The destruction of Idumea was compared to being laid waste by fire and brimstone. 'The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever;' Isa. 34: 9, 10. How conformable, then, to prophetic style to represent a people who were to be totally destroyed as being about to be cast into the lake of fire."

Such is, we have no doubt, the meaning of this long controverted portion of Scripture. Let it not be said, that the verses preceding it, contradict this explanation; for though it is there said, *shall be tormented day and night forever and ever*, it is no proof of endless or even future misery. There will not be days and nights in eternity. There will be no rising and setting in the next world. Besides, the words *forever and ever*, are often used to denote a limited period. The Jewish covenant was called *everlasting*, and yet it ended with the establishment of the new covenant. The possession of the land of Canaan, by the Jews, was called *everlasting*, and yet centuries ago it fell into other hands. Jonah said, when swallowed by the whale, that the earth and her bars were about him *forever*, which was three days and three nights.

Original.

VISIT TO THE EASTERN PENITENTIARY OF PENNSYLVANIA.

BY REV. A. C. THOMAS.

My friend Miers Busch and myself visited the Eastern Penitentiary, located on Cherry Hill, in the latter part of January last. In consequence of my friend's personal acquaintance with the worthy Quaker Warden, together with my being a public man, we had special opportunities for investigation. Perhaps also a natural sprinkling of my familiar *thee* and *thou*, when addressing my ancient brethren, had something to do in the case. Be this as it may, we presented our hearty thanks in leaving the premises, for the opportunity of acquiring information of a very gratifying character, by personal inspection of all departments of the institution.

What we saw and otherwise learned during our visit, I related at a meeting of the N. Y. Missionary Society, held in Brooklyn in February, and repeated subsequently to a large gathering in the Lombard street Session Room. The interest evinced at the time, and afterwards expressed in conversation, induces a hope that a publication in print of the main incidents of observation, may prove instructive and otherwise acceptable.—Before proceeding, let me narrate a

SINGULAR CASE OF MONOMANIA.

A young Englishman, named Harding, came to Philadelphia

a few years ago, and made application to the Warden of the Penitentiary to be received and treated in all respects as a convict. He was very genteel in both dress and manner, had manifestly received more than an ordinary education, and was familiar with Miss Martineau and other English writers on Prison Discipline.—His object, as he expressed it, was to test by his own experience the effects of separate confinement on body and mind. His application was rejected.

Next he preferred a similar request to the Warden of the Moyamensing Prison, and on being refused, quietly stated that if he could not be admitted without, he would commit a breach of law in order to gain his end! In vain was he reasoned with—he had made up his mind—and the authorities might choose between receiving him at his own request, or by sentence of a Magistrate!

The matter was referred to the Mayor. "If you threaten to commit an offence against the laws, I shall be obliged to commit you."

"Very good, sir: that is precisely what I wish," was the reply.

"Can you find bail for your observance of the laws?" said the Mayor.

"No, sir—and if I could, I would not. I wish to go to prison."

Whereupon a commitment was made out—Harding expressed his thanks for the kindness, and was committed to the cell.

It will scarcely be credited, yet it is a fact, that for eighteen consecutive months he persisted in being treated precisely as a criminal! The patience of the Warden being exhausted by this singular inhuman persistence, he demanded that the cell should be vacated, and Harding departed.

Not however was he satisfied. Being paid a draft for £10 sterling which he had brought with him from England, he roamed about Philadelphia a few weeks, and then renewed his application to be admitted as a convict in the Eastern Penitentiary. He had tried Moyamensing, he said, and now he wished to try Cherry Hill!

The Warden consulted the Directors and also the officers of the Society of the Sons of St. George, and by advice received Harding on the footing of a criminal, for experiment. His health gave way, and in a little more than two months he consented to leave the cell and officiate as a clerk. He was an admirable penman and accountant.

About that period there was much excitement in the public prints, occasioned by the death of a convict in Sing Sing Prison, by reason, as it was alledged, of terrible corporeal punishment. Harding was now extremely solicitous to try Sing Sing. "It must be a curious place," said he: "I should like to try their peculiar discipline!"

To accomplish this purpose, he wrote to his father in England for funds. The Warden felt justified in withholding the letters; and at the end of four months, the young man was persuaded to return to his kindred.—His passage was paid, and the money afterwards refunded by the father, accompanied by his most grateful acknowledgments to Mayor Swift, the Wardens of the Prisons, the officers of the St. George's Society, &c., for kindness manifested to his son. The character of the letter was above reproach—but business, friends, home, and all other charms, were swallowed up by Monomania on the subject of Prison Discipline.

I gathered the preceding facts from the Letter Book and Letter Files of my friends the Dalletts of the Elijah branch—the senior of whom, now departed, was President of the St. George's Society, and actively interested himself in the welfare of the young man.

PENITENTIARY ARRANGEMENTS.

The quadrangular plot of ground appropriated to the institution, and included by massive walls, is nine acres in area. It is only by taking the range of a continuous pro-

action near the base of the wall, that the eye is disposed to allow so great measurement to the premises.

Connected with the massive entrance are the rooms for the Warden's dwelling—though of this we took no note, nor indeed of any architectural display, or anything else not directly connected with the purpose of the establishment.

Suppose a great wheel, with six or eight large spokes, but without an outer circle, laid horizontally on the grounds comprehended within the Penitentiary walls. The *hub* shall represent an open office, in the centre—and the spokes, so many corridors, each having two rows of cells on either hand, one row above another—the communication to the upper ranges being by a suitable gallery.

You have now a bird's-eye view of the plan of the building, and you perceive that a sentinel placed in that central office, would command a view of every inner cell-door in the edifice, by merely turning round!

This great wheel with spokes ending abruptly, has no connection with the enclosing wall of the grounds. The angles of open earth between the spokes are devoted to gardens, in which invalid prisoners are separately allowed to work in suitable weather, at the discretion of the physician. In foul weather, and in winter, a large green house, filled with choice plants and flowers, and kept always at a comfortable temperature, is substituted. It is certainly a humane and Christian arrangement; and we know of nothing better calculated to refresh an invalid prisoner, and withal to touch the springs of penitence in the soul, than separate communion with the green and flowering things of Nature.

THE SEPARATE SYSTEM.

The system of discipline, known as the Pennsylvania Penitentiary System, is *separate* but *not solitary*. On this point there appears to be a very general misunderstanding in the public mind—a misunderstanding most perversely and wilfully perpetuated by the representations of the Secretary of the Boston Prison Discipline Society, (Mr. Dwight,) and also by Charles Dickens and others.

Mr. Dickens visited the Eastern Penitentiary, and viewed all its departments, having had special opportunities for doing so. On leaving the Prison he expressed himself highly delighted with the institution, and the principle and application of its discipline—yet in his "American Notes for General Circulation," he most unrighteously misrepresented the whole system, by treating it as an institution in which *solitary* confinement is the main (if not the sole) element of its governmental economy.

Of the same fashion and spirit have been, for many years, the reiterated statements of Mr. Dwight, before mentioned—and the Boston Society has made itself a partaker of the sins of its *religious* official, by sanctioning his reports!

In every publication by the Pennsylvania Society, there has been a denial and refutation of Mr. Dwight's false statements—and yet those statements continue to be repeated, without any allusion to their correction!

The distinction is very material, namely, between a *solitary* and a *separate* system of discipline. The former would undoubtedly be cruel, in an extreme degree—but the latter is the most wise and salutary plan which can be adopted, as reason itself must decide—a decision confirmed by facts.

The Pennsylvania System is the *separate* system—that is, a distinct cell is appropriated to each prisoner. No two convicts can have intercourse by conversation, nor are they even permitted to see each other. Yet in their separate apartments they are visited by the Warden, by the Overseers of Work, by the Chaplain, by the Teacher, by the Directors of the Prison Discipline Society, by their friends, under certain restrictions, and by public men, who go not thither with a view simply to gratify curiosity.

How vastly different is this from a system of solitary imprisonment!

THE CONGREGATE SYSTEM.

As distinguished from the *separate*, is pursued in the Prisons of New York, Massachusetts, and elsewhere. The convicts work *in gangs*, (as our venerable brother Cox of Brooklyn would say)—but conversation, even the exchange of a word, excepting with the Overseers, is prohibited.

Nevertheless there is communication between the prisoners, by word of mouth in passing each other, by signs made with the fingers, and by symbols of bits of leather, and the like. By these means, the convicts are kept informed, by new-comers, of all that is going on in the great world of crime without the walls; and assignments are made between those whose terms of imprisonment are about to expire.

There are also other evils attending this *congregate*, *silent* system. Each prisoner knows all others by sight, if not by name—and when they afterwards meet, what is there to hinder a prompt fellowship in crime? And even if a man, having been discharged from Prison, desires to lead an honest life and obtains employment where his history is not known: how easy it is for another discharged convict, differently disposed, to lure or terrify the former into union in new scenes of transgression of the laws! He might say, "If you do not join me, I will tell all about you, and you will be discharged from your present employment."

How different is the tendency of the *separate* system! A former Warden of the Eastern Penitentiary, testified, that on one occasion he saw three men working on the wharf at Philadelphia, who had been convicts under his care. He knew *them*, and they knew *him*—but *they did not know each other*!

ARRANGEMENTS OF THE CELLS.

The Cells are not, as many people imagine, dark, deep, damp holes in the ground, but airy and comfortable rooms—the dimensions of which, in feet and inches, I did not stop to inquire. They are large enough to admit of a weaver's loom with its adjuncts—a bed, hydrant, &c. The walls are stone, the ceiling arched, and beneath the flooring a deep bed of stone—so that digging out is impossible—and iron doors excluded all hope of escape.

Attached to each cell in the lower range, is a yard of perhaps 100 square feet, in which the prisoner is allowed to pass an hour or more each day. We saw Peach trees in some of the yards, and in one of them a beautiful grape-vine, very neatly trained to the wall.

There is a pleasing incident connected with the latter. The Warden, in visiting the proprietor last fall noted that the grapes had not been touched—and on succeeding occasions, saw that only the smaller and poorer bunches had been picked, while the full and perfect clusters were still on the vine.

"Harry," said the Warden, "why don't thee pull and eat those grapes? They are thine, and will do thee good."

"No," said the prisoner, those bunches are for *you*, Mr. Scattergood."

"Nay, Horry," replied the worthy Warden, "I have plenty of such things elsewhere; and if I had not, I could procure them. These are *thine*, and I would be glad to see thee pluck and eat them."

But Horry had made up his mind on the subject, and would not be satisfied till his friend the Warden had taken them away!

—The Prisoners are employed at various branches of handicraft—shoemaking, weaving, &c. Those who are sent to the institution having no knowledge of any kind of hand-work, are instructed in some branch of business, regard being had to the preference of the prisoner. Each has an amount of work allotted, according to skill or ability—and spare time is spent in reading,

(there being a library of more than a thousand volumes from which to select by catalogue,) and sometimes in making various articles out of bone or wood.

One cell we noted as a remarkable instance of what may be accomplished by time, perseverance and some ingenuity, with scarcely a show of means. The entire walls and ceiling were painted in mosaic—somewhat roughly, it is true, but still beautifully. The prisoner extracted the coloring matter from the ends of the woolen yarn which it was his business to wind into bobbins for the weavers—(how he extracted it is a mystery)—and his brushes were made of hair pulled from his own head! All the aid he received was the loan of a step-ladder, to enable him to reach the arched ceiling.

In another cell, (it was that of a female,) the walls were embellished with very tastily embroidered pieces and scraps of linen and muslin. The few tin pans were burnished like silver, and whiter sheets were never on the bed of a Princess, than were seen on the couch of that poor Prisoner!

OFFICIAL DISCIPLINE.

The law of the Prison is the law of kindness, and we were greatly pleased to witness its effects in producing gratitude and reverence for the Warden. We were shown to and into perhaps a score of the cells in one of the wards—not by selection, but in succession—and we did not see a single instance which would create suspicion of the existence of any other law than kindness, (associated with firmness, of course.) The address of the Warden was indeed fatherly—as for example, he would say when he let down the iron wicket,

“Well, Ned, how does thee get along to-day, my boy? Does the work go to suit thee?”—To another, who was lying down, and was striving to rise quickly when he heard the wicket open, “There, there, lie still, Sammy: I am afraid thee don’t feel so well to-day. I am bringing some friends to see thee, Sammy.”

And thus from cell to cell we went, to see and converse with the prisoners—some of them committed for terrible crimes—and the good Warden was ever the same kind friend, as the evident gratitude and respect of the convicts denoted.

—The punishments, aside from separate confinement and the necessity of work, are only two in number: In minor offences, a stoppage of food for one or more meals—and in aggravated cases, a removal to what is termed the “dark cell.” Of the latter description, during 1847, out of more than 400 convicts, only 15 were thus treated, and the aggregate number of days’ confinement in the dark cell was only 49. Surely, this is a remarkable fact.

A REFRACTORY SUBJECT.

When the present Warden took charge of the Penitentiary, a few years ago, he was informed of a very hard subject—a stout, violent and terribly profane mariner—for what offence committed I know not. The Warden was told that nothing short of great sternness and severity could tame this rebellious spirit—and so it seemed likely to prove—for offences, in violation of rules of order, were reported daily of Ben. After a week had elapsed, the Warden went to the grating of the cell, and simply said, “Now Ben, thee must go to the dark cell. I have tried to overcome thee by forbearance—but thee has resisted me, and now thee must go.”

The Keepers ironed and removed him as directed. But Ben, violent at all times, became more so under this restraint in the dark, and managed to rid himself of the shackles. They were again put on, and so firmly that he could not rid himself of them. And now he broke out in the most vehement profanity, which continued with scarce an interruption for hours.

When he somewhat ceased, the Warden, opening the wicket, looked in upon him, and Ben greeted him with a torrent of abuse and profanity. After a few moments, the Warden firmly said, “Thee is in mutiny, Ben, and I will not talk to thee,” and closed the wicket.

In this state, affairs continued until the next day, and taking advantage of a quiet spell, the Warden again opened the wicket. Ben saluted him as before with terrible imprecations—but the Warden merely looked at him steadily in silence. “For full ten minutes, I should think,” said the worthy man in relating the incident, “for full ten minutes Ben continued his bitter tirade of abuse—and I continued steadily to look at him in silence. The truth is, I was querying with myself whether I had not taken wrong means to subdue this violent man, and was striving to discover some way of mending the error. But by and by, he was worried out with his own vehemence, and he heaved a deep sigh, and was quiet. Thee has noted such states in children, I suppose. I knew it was a tender time with him, and so I said kindly, ‘Ben, has thee a mother?’ The strong man was subdued in an instant, and sobbed aloud.

“Being determined to probe him to the quick, I thus continu-

ed: ‘What would thy mother say Ben, if she knew thee was here, and in rebellion against thy best friend? I want to be kind to thee—I want to be thy friend—but thee won’t let me.’”

“Thus continuing to talk to him for a few moments, he being in great sufferance of tears and sobs the while, I saw he was melted, and ordered the keepers to take off his irons and return him to his cell. Visiting him immediately after, I had a long private opportunity with him—and to good effect, for he was afterwards an orderly and well-behaved man. And when his time expired, he left us with tears. I do not say that he was altogether a changed man; but I do think that kindness and tenderness did for Ben, what nothing else on earth could have accomplished.”

—This is substantially (and nearly verbally) the account we had from the Warden, of this interesting case. I feel inclined to add, that he had peculiar advantages for such a reforming process. His Quaker speech aided him, in my estimation; and then the thought, kindness, firmness, denoted by his calm solemn eye and face, overshadowed by the broad-brim of his religious persuasion,—if Ben could have withstood all that, he might have been considered well-nigh incorrigible.

CONCLUDING ITEMS.

The prisoners fare well. They have a narrow round of provisions, but everything is good and abundant. I ate of the bread, and never tasted better.

On the termination of sentence, each prisoner is allowed Four Dollars—but as this is too small a sum to defray the expenses of travel to any distance in the interior, the requisite addition is made by good friends, who make Friend Scattergood, the Warden, the almoner of their bounty.

Before leaving the premises, I shook hands with him, thanking him for his courtesy; and then pressing a forefinger on his broad breast, I felt impelled to say, “Friend, thou art rightly named; for I perceive that thy mission in this Penitentiary, is to Scatter Good.”

THE CHRISTIAN AMBASSADOR. New-York:

SATURDAY, SEPTEMBER 9, 1848.

S. C. BULKELEY & CO., PUBLISHERS.

THE UNITED STATES CONVENTION.

By a letter from Br. Soule, we learn that the Society in Hartford, will make arrangements for the Delegates and Ministers who may attend. It would be glad to entertain all, but it cannot. The friends, therefore, will understand that the Society adheres to the resolution passed last year. The Resolution will be found in another column. Br. Soule sends the following

NOTICE.

The Delegates and Clergymen who attend the Convention, on arriving at Hartford, will call at the Universalist Church, where a Committee will be in waiting to receive them, &c.

CHARLESTON, S. C.

We are happy to learn from a member of the society in Charleston, who called at our office recently, that quite an encouraging state of things, so far as our cause is concerned, exists in that place at present. The congregations have increased considerably of late, and a disposition is manifested among the friends, generally, to give to the cause a hearty support. We are pained to learn, however, that Br. Williamson continues to suffer from his old difficulty, and there is little prospect of relief at present. In a brief note from him under date of Aug. 28th., he says.—“My general health is very good, but my throat is rather worse than better, and I fear my voice will leave me soon, but I hope for the best. It is hard work I assure you for me to speak, and it seems to be daily growing harder. God help me; I know not how soon I shall be compelled to be silent entirely.” S. C. B.

Foreign Correspondence.

LETTER FROM BR. BALCH.

No. XIII.

[BUCKERBERG, SCHAUMBERG—LIPPE, }
GERMANY, JULY 10, 1848.]

Bros.—I have lost the link which should connect my last with the present. By some carelessness I left, in my trunk in London, the continuation of my journey from Bristol to Cheltenham and Malvern, where I visited Dr. Gulley at his "Water-Cure Establishment," the most delightful place I saw in all England. My visit to Worcester, one of the prettiest towns I have seen, among those where the houses are perched together in city style; to the Porcelain Factory; but more than all, my visit to Mrs. Sherwood, and a long conversation with her on various subjects, more particularly her views of religion, her ardor in the cause of true piety, and her unwavering belief in the salvation of all men by Jesus Christ; the opposition she has been called upon to encounter; the description of her personal appearance and history; frankness and sociability, extreme smartness for a woman seventy-three years old; the works she has in progress; the condition of her family, &c.; my visit to Birmingham and Conway, and the preparation for a great Fair, for the celebration of the "Fete of Godiva," Lemsington, Warwick, its living Castle, Stratford-upon-Avon, the house of Shakespeare, his burial place, cottage of Ann Hathaway, ruins of Kenilworth Castle, ride to London, &c.; all these, by mistake, I have left behind, and cannot now afford time to re-write them. Out of them I may construct an article on my return. What appertains to Mrs. Sherwood must be particularly interesting to American Universalists, for I can assure them, that in her we have a fine illustration of the moral power of our blessed doctrine, in giving strength and comfort to a refined and intellectual mind. Speaking of her health, she remarked that her son-in-law, with whom she and her husband reside, had protested against her writing; as her brain might become affected, citing Walter Scott as an example. "Ah," said she, "Walter Scott had not religion to sustain him—those blessed hopes which I have, which make me calm and satisfied, and give me a bright and glorious prospect for the future. I have nothing to trouble me. All before me is bright and beautiful, and I am content." In fact religion is the great theme on which her mind dwells, and is made prominent in all her writings, so much so that some publishers object to her works on that account; not because of her peculiar views, for those she does not see fit yet to insist upon in her writings, but because the public do not like to read about religion. They ask her to eradicate what she says on religious matters, retaining the naked stories. This she says she will no longer do. Her whole soul seems to be wrapt up in religious thoughts. But more upon this subject from my "recovered notes."

Yes: I have been to London—I have seen the Queen and three of the royal babies; and many men, women and children, quite as handsome, and, probably, as good, and wise, and happy. I have been in both houses of Parliament, and seen a display of no more talent, dignity, or restraint than in our American Legislatures. I have been through the celebrated Westminster Abbey, and listened there to a most cold and apparently heartless and formal service. I have also attended service at St. Paul's, where the singing was indeed very fine. That over, all left who could, but the gates were locked so that those who wished to go could not. We chanced not to be of that number. More left than remained. I have also heard Jenny Lind, and must say there was more apparent devotion—deep religious devotion—more sublime moral sentiment; yea, more avowed respect for God and his just laws in

what she sung and acted, than in the performance at St. Paul's.

By the way, connected with Jenny Lind there was a joke upon friend H. He appeared at the box of entrance, tickets in hand, respectably dressed, to say the least. He was refused admission because he had not on the Opera garment—a dress coat. I gave him my key, and he started for our home, and speedily returned with my old coat, in the place of his new and handsome frock coat, and without the least hesitation was admitted. You may well imagine how my coat looked on him, and how he, a small, lean man, looked in my old coat. No matter. The rule was obeyed, and he heard as well as if his coat fitted him better.

O yes! I went through the Tunnel and the Tower, saw the Royal Jewels, worth, it is said £3,000,000, near \$15,000,000. I looked at them and thought of the poor Irish in Galway county, and asked my conductor if people came here to study political economy. In going through the vast store houses and under-ground vaults, at the London Docks, and looking at the acres of Wine, Spirits, Tobacco casks, Coffee bags and Tea chests, I changed my mind upon the subject of Temperance, and abstemiousness, considering that the commerce of the world would be destroyed, and half the people left with nothing to do but starve to death, if all men should obey the exhortation of scripture and the dictates of reason, and become "temperate in all things," "laying aside the superfluity of naughtiness," and living like rational beings, studious only of positive and enduring comforts, high moral, social and intellectual cultivation, and the great principle of christian equality and fraternity. But Br. Everett says I am a "little radical," and I will forbear, lest my reflections amid the casks of wine and fumes of tobacco be not agreeable nor instructive.

I was greatly disappointed with London. It is a more cleanly and airy place than I had expected to see. It has numerous squares and parks, small and large, private and public, interspersed all over the city. St. James' Green, Hyde and Regent's Parks, are noble places of resort, where multitudes go frequently for air, health and fashion. The streets, generally, are not as good as in New York, though cleaner, and there are numerous lanes, courts, crooked, narrow, miserable places, in some parts of the city. In most—in too many respects—New York is too much like London.

Having spent the allotted time in London, we left the 1st inst. for Rotterdam. The sail down the Thames in an English Steamer, has little of beauty, variety, or comfort, worthy a passing note. Gravesend is a place of fashionable resort for the Londoners, being easy of access by Rail Road or Steamer, and fitted up for the entertainment of visitors, with any sort of amusement they may desire. It is also a place of bathing, but not much resorted to for that purpose. It is merely a lounging place for a day, or a week. We left London at 10 o'clock. The morning had been beautiful; warm and almost cloudless; a real American morning; and we had calculated on a fifth day in England without rain. Before 10 o'clock thick clouds rolled up, and the cold wind blew. Soon after a shower of rain fell which continued, at intervals, till we reached the other side of the Channel. Old Neptune rules in great wrath over this little ocean, mad, perhaps, to see such a black craft, in fiery-fury encroaching on his dominion. Whether so or not, of one thing I am certain, he demanded of me here, a tribute more severe than during my passage across the Atlantic. In short I was terrible sick all night. And, even H., who escaped nearly all the way over the Atlantic, was obliged to bow the knee in, at least, a mock humility. We had only 25 to 30 passengers, and but few of them escaped the prevailing malady.

We discovered the low shore before sunrise, and entered the Maze, one of the mouths of the Rhine, at 5 o'clock, and arrived at Rotterdam at 7. Here we were met by an unknown

language. Our passports demanded and our baggage examined, or rather looked at, not opened; for we had with us no trunk, and learning that we were travelers, thought of course that we could have no spare room for contraband goods. We spent the Sabbath in R. There are here three churches where there is preaching in English. The High Church is a large old building in which service is held from 8 A. M. till 8 P. M. with short intermissions. There is singing and reading, with three or four sermons and exhortations during the time. We had a very pleasant visit with the excellen family of the American Consul, Mr. Campbell, whom I married to a member of the Bleecker-st. Congregation, a few years ago. I hope all I have married will be as successful and happy as this couple seem to be. We here met another American, who, with Mr. C., accompanied us the next day to the Hague, where we spent the day with that noble souled old veteran, Major Davezac, our Charge D'Affairs at that place. He is the same as ever, full of wit and good humor, enthusiastic in the cause of human freedom and equal rights, and as earnest as formerly in his opposition to the gallows. He is an excellent and worthy man; nothing of the stoic or aristocrat about him, but a fine specimen of a good, honest republican of the old school, a fit man to represent our country in a foreign Court.

Rotterdam is a cleancity; curious in the manner of its construction. It is in the form of a triangle, the base being the river. It lies both sides of the Dyke, and, hence, the portion inland is somewhat lower than that next to the river; for the reader should remember that a great portion of Holland was recovered from the sea, by building a Dyke of immense length all around it, and then pumping out the water into the sea. It is now kept dry by the same means. Windmills are erected at different stations, where locks and gates are constructed, to regulate the exact height of the water. Should these give way the whole land would be inundated, as was very nearly the case in 1825. A plan has been adopted, and the work is in progress, to drain the "Harlem Meer" which connects with the Zuyder Zee, and recover some 40 or 50,000 acres of land now covered by navigable water. We saw the works between Harlem and Amsterdam.

What is called High street in Rotterdam, runs along the main Dyke. Outside of this, wide canals are constructed in all the principal streets, by which ships are brought in front of any storehouse, and a line of wharves, ranging from 10 to 20 feet, paved with small hard brick, set on the edge, runs along either side of the canals, (or havens as they are called here.) Then comes the stone pavement for the street, with rows of trees the whole length of the street, between the two; then there is a narrow brick pavement for the sidewalk, not elevated at all. Before some of the houses is a narrow stone elevation, or stoop. The lower stories of most of the houses are stores. The families live above kitchens and store-rooms, (in the place of cellars,) being constructed in the second story. The streets are kept remarkably clean; but the inside of the canals have a bad smell which arises from the stagnant water in them, into which small boats from the country, and some from the river, enter, by means of locks constructed for that purpose. The extreme neatness of all the cities of Holland—Rotterdam, Hague, Leyden, Harlem, Amsterdam and Utrecht, astonish the stranger, and he wonders all other cities are not kept as clean. But when we bear in mind that nearly all the business is done here by boats on the canals instead of horses, carts and waggons; that horses for pleasure are rarely seen, the astonishment ceases, and we wonder how people live amid such innumerable pools of stagnant water. The grass land generally is not elevated more than one foot from the surface of the water. When it is one and a half or two feet grain is cultivated and the soil thought to be dry. Around every town there is a dyke

where the walls of the city once stood, with a wide ditch outside filled with water. Over these and along ditches, beside country seats, the wealthy have erected little neat buildings of queer and fantastic forms—square, round, &c, called Keupels (coupalas) a sort of summer-house where they spend their leisure hours, reading, smoking, &c.

The buildings, all over Holland, stand on spiles driven to a great depth, sometimes one upon another. The cost of this foundation often exceeds the cost of the building itself. The "Stadt-Huis," now a palace, at Amsterdam, stands on more than 13,000 spiles. They often settle so that in all these cities, houses are seen leaning every way, but mostly forward into the street. The water, generally, is very bad. At Rotterdam and Leyden it is dipped from the canals into which the sewers all run. At Hague, Harlem and Utrecht pumps are used. At Amsterdam water is brought in boats from Utrecht or caught in cisterns. It would be thought that the health of the people in such a country could not be good. Yet it is claimed by the citizens to be equal to any country for good health. Temporary residents, however, inform us that billous and remittant fevers prevail extensively, and that the "Shakes" are equal to any in the Mississippi valley.

It is useless in me to describe the palaces of royalty, churches, museums of paintings, and other curiosities. Suffice it to say, they are to be found in every large town, and all possess more or less attractions. The mind, however, tires, in visiting too many of them in rapid succession. I will barely mention some of them. At the Hague, the residence of the royal family, we visited the old palace—it is said the king will not live in a building not his own, and so has built a new one—and went through all parts of it. It is used on public occasions, for audiences, balls &c, but retains all the furniture of the former king, and is now occupied by royal visitors, &c. The style is not exactly republican, though some American republicans can nearly match it in costliness and extravagance, if not in size. We were shown the Throne room, and I ascended the Throne, wearing the crown of an *American Sovereign*—the one God put on my head, and which no man on earth can take from me living. I soon abdicated it in favor of my successor and friend, preferring the level of a common humanity, to the gorgeous splendor around me. I think I trembled less and felt more secure on that throne, than many kings of Europe do about these days.

The Hague-Wood, of world-wide celebrity, is a beautiful and magnificent place, and no mistake. It borders close upon the city, and extends nearly to Leyden, 12 miles and to the shores of the sea, four wide. It is planted with a variety of trees, (the birch predominating) some of which are grown to very great size. Walks are laid out in all directions and carriage-ways run the whole length. Walking along these aisles of trees and looking up we saw what could not fail to have been the first suggestions of the Gothic arch. York-Minster is but a human transcript from this noble work of God. There are, also, ponds and canals in various parts, in which fish abound and from which many are almost daily caught. This wood was formerly the Kings hunting-ground abounding with royal game. It is now a place of public resort. Far in the wood is a palace erected by one of the royal ladies, in which are some fine paintings.

At Leyden, we visited, among other places, the Botanic Garden, connected with the University in which there are over 20,000 out-door, or hardy, and 9,000 hot-house plants. In a portion of it we felt quite at home, all about appearing so much like the plants of our native land.

At Harlem, we saw little except the old church, which is over 100 feet high, and the great organ is said to be one of the largest in the world, big enough at any rate, having 8000

pipes and 68 stops, the largest pipe being 32 feet long and 16 inches in diameter. It is much handsomer than the one in York-Minster—the statue of Lawrence Coster, for whom is claimed the honor of inventing the art of printing—the books and papers, first printed, a specimen of the carved blocks of wood on which he printed them, carefully preserved in glass ware in the “Stadt Huis.” The palace of Bonaparte, the woods, and numerous flower-grounds, especially Tulips, so celebrated the world over, a single root of which once sold for 10,000 florins, and 120 for 90,000, or about \$33,750. Harlem contains about 25,000 inhabitants, is pleasantly situated, but a dull place. A fair had been held the past week and the booths all about the streets were still standing, with numerous articles to gratify the taste, deck the body, or please the children.

But I am tired, and doubtless my readers are; so we will part while I go to a German dinner. W. S. B.

THE CAUSE IN UTICA, N. Y.

We take pleasure in publishing the following from a friend in Utica. Br. F. is a true man, and will give himself entirely to his work.

BR. SKINNER:—You are doubtless aware that our Church in this city has been, for the last three or four years, literally dead. Occasionally, when a Clergyman of our order has come this way, we have been favored with the preaching of the Gospel as we understand it. But these occasions have been, like oases in the desert, “few and far between,” lasting just long enough to make us more keenly sensible of our deprivation. And whenever we have had services, though they were generally well attended, in looking over the congregation we would miss many old, familiar faces, that were wont to smile pleasantly upon us on each returning Sabbath, as we assembled for worship in the old church; and the unwelcome thought would force itself upon our minds, that they had listened to the voice of flattery, the suggestions of *policy* and *expediency*, and captivated by the pompous rites and ceremonies which appeal to the eye, but come not near the heart, were worshipping in fashionable Orthodox Churches. Richly attired congregations and sleek ministers do tickle the fancy of some people wonderfully!

About two months since, Rev. J. C. Waldo of Mass. preached here, two successive Sabbaths, in Mechanic's Hall, to large and edified congregations. Shortly after he left, Rev. Eben Francis, who recently resigned the pastoral charge of the Church, in Chelsea Mass., visited and spent three Sabbaths with us. The people were so much pleased with him, that during the last week of his stay, nearly five hundred dollars were subscribed for the purpose of securing his services as pastor of the Church which we ardently hope, “is” again “to be.” He has determined to make the effort to revive the cause here.

He is now at home, but will probably return with his family in about six weeks, to remain permanently. We are now fully confident of a resurrection! Your sincerely.

ROCKINGHAM COUNTY ASSOCIATION.

This body held its annual session at Epping, New Hampshire, on the 23d ult.

The Occasional Sermon was preached by Br. J. L. Stevens, of Exeter, and is spoken of as an excellent performance. Br. S. S. Fletcher was appointed to preach the next Occasional Sermon. The meeting is said to have been of a highly interesting and profitable character, which we do not doubt; for, from our own experience in the matter, in former years, we believe there is no section of the country where such services are more numerously attended, or better appreciated than in Rockingham County.

R. C. B.

TO REV. T. J. AND MRS. C. M. SAWYER.

BY JAMES LUMBARD.

Oh, mourn not that the dove
Awhile to bless your earthly sojourn given,
Has found a home above,
And now is warbling in the courts of Heaven.

Ere notes of sorrowing
Were blended with the music of her song,
She spread her little wing,
And went to join the blest, the sinless throng.

Ah! it was hard to part
With one so spiritual and loved as she,—
So wedded by the heart
To every thought of bliss and melody.

Had God her life prolonged,
How cheerless might have been her years to come!
What trials might have thronged
And made within her heart their mournful home!

What rapture then to *know*
That in that realm where she is dwelling now,
No tinge of mortal woe
Shall ever cast its shadow on her brow!

Then mourn not that the dove
That nestled sweetly on the parent breast,
Has winged her flight above,
To guide you to the mansion of the blest.

Utica. Aug. 18th, 1848

THE WHITE FLAG.

Such is the title of a neatly printed paper, which is published in Boston, and which commenced Sept. 2d., the date of the number before us. It is said to be “a Pioneer Journal of the better time coming.” Its object is thus stated:

“By a glance at our heading, it will be at once naturally inferred, that it is our leading intention to advocate the hallowed relations of that practically Christian, or Millennial state of which Scripture has so long and so charmingly treated. Such is indeed, our intention; and we sincerely believe, that our purpose in this respect, is as good and advisable as it is comprehensive. Indeed, what better object—what object better adapted to the wants of the times and the general crisis in human affairs, could we possibly have? Truth is laboring amidst the hosts of irreligion;—society is groaning under the evils of a false and deleterious civil and social position;—every thing shows, that mankind, notwithstanding they are so widely Christianized, are yet suffering for the want of that living UNITY which God hath ordained for them; and that unity, we would do our utmost to cultivate and establish. Are we not right? Is not our object a true and righteous one? We believe it is; and we feel that the end we have in view, will recommend itself to those who care for that which *should be*, and for that which *is to come*.”

The Editor and Publisher is Br. D. J. Mandell, who has for several years been contemplating the commencement of such a work. He is not, if we have judged him rightly, one of those reformers, who think that the first work to be done is to destroy the Bible. In this respect he will be quite a rarity. He has our best wishes in every object that is good. Price \$2 00.

REMOVAL.

Br. J. S. Palmer has received and accepted an invitation to settle with the Society in Edmeston, Otsego Co., N. Y., and wishes to be addressed accordingly.

ERRATA.—In the obituary notice of Br. Sawyer's child, received just as our paper was going to press last week, in the hurry of the moment, the name was incorrectly printed Teodoro—instead of Theodore A., as it should have been.

We publish the following communication, because it comes from one of our oldest and most influential friends. Others may differ from him; we do not ourselves coincide with his views; but still we are willing, that he should speak.

It is utterly impossible for one society to entertain the multitude, that will throng to the U. S. Convention. Even New York, and Boston with their numerous Societies, find it difficult to accommodate all who attend. Still we think a Society should do all it can to accommodate the people.

THE GENERAL CONVENTION OF UNIVERSALISTS.

The time for the annual meeting of this body, being near at hand, the inquiry seems peculiarly appropriate as to what amount of accommodations can the brethren in Hartford and vicinity afford to those who may wish to attend from other places. More especially appropriate is this inquiry, in view of a resolution passed at the meeting in this city last year. I must confess I read that resolution with deep regret, to use no stronger term. As many of your readers may not have read it, and may not now have the means of referring to it, will you allow me to present it to them? Here it is.

"Resolved, That it is the wish of this Convention, that the Society, or Societies, where meetings shall hereafter be held, may feel absolved from obligation to afford entertainment for any besides delegates to this body, except so far as it may be convenient for them to do so."

Now, in looking over this resolution, sundry inquiries seem very naturally to present themselves. And, in the first place, have the Societies ever heretofore been under any special, binding obligations to furnish entertainment, even to delegates themselves? Has it not, in all cases, been a voluntary thing? For one I have never known any Society, in its corporate capacity, to take any action in the matter, other than, perhaps, to appoint a Committee of arrangements, to take down the names of such of the brethren, as, in answer to a request from the Pulpit, should send them in, with the number that it might be "*convenient*" for them to accommodate—not obligatory—and to attend at the proper time and place to receive the brethren as they should arrive and direct them to their respective places of entertainment.

But what is the true meaning of this word "*convenient*," and to what extent may it be carried? It is a somewhat vague, indefinite term, and my question will be answered in the case under consideration, I think, very differently by different individuals, according to the warmth of their zeal in the cause, and the natural generosity of their hearts. What would be perfectly "*convenient*" for some would be considered very *inconvenient* for others under similar circumstances. I have known a brother, living in a large three story house, with a small family, to find it, "*convenient*," after some persuasion, to entertain two; whilst others, in small two story houses, with larger families, made it perfectly "*convenient*" to stow away from five to ten, and were very happy in having the opportunity to do so. On one occasion the writer of this supposed it would be "*convenient*" to entertain four at his house, and gave in his name for that number; but the number varied, during the session, from two to sixteen, in a small, two story house, never however, lodging more than ten or eleven at one time—but could have found it "*convenient*," had it been necessary, to lodge a number more on the parlor carpets, and furnish them with something in the shape of beds and bedding for their accommodation. Thus in any view of the subject, the meaning of the term "*convenient*" remains to be settled by each individual in accordance with his own views and feelings; nor was there ever any binding obligation on any one, to be 'absolved from' under the authority of the above resolution.

But I again press the question, have the delegates any special or preferred claim to entertainment? I think not—an

obligation to be binding on one party must be equally so on the other. This is a principle of law as well as of equity and justice; and hence if the Society, or Societies, when the Convention is to assemble, are under obligations to afford entertainment to the delegates, whether "*convenient*" or not, most unquestionably delegates are under equal obligations to be on hand, to partake of the entertainment provided for them, as well as to attend to the other duties of their appointment.—But such is not the fact. They go or not as may be "*convenient*" for them, and when there attend to their duties or not, according to convenience or inclination, as may be seen by another resolution passed the same day with the one under consideration. Furthermore this, the Empire State, was represented in the last Session by only two lay delegates, although they had the power, in conjunction with their clerical colleagues, but which they did not, it seems, think proper to exercise to fill up the four vacancies. I hope and trust the objectionable resolution did not emanate from either of these. But the most important question of all is this. What is the object, under our present organization, of the meetings of our General Convention? Is it to enable a few delegates to meet together in what is called a "*Council*," and pass a few resolutions, not any of which they have the power to enforce? I trust not. If such is the principal object, the question of the expediency of discontinuing said meetings altogether might well come up for discussion. I will not say that the action of the Council of our General Convention has never been productive of good. I hope and trust it has. But I do say, and say it with confidence, that with no more important objects in view, it would not be worth the cost and trouble of meeting together.

No, my bretheren—we come up to our Mount Zion once in each year, mainly to cultivate our religious and social natures; to extend our acquaintance and enlarge our intercourse with each other; to encourage each other, both by example and precept, to press onward "to the mark, for the prize of the high calling of God in Christ Jesus;" to promote, by mutual intercourse and encouragement, our growth, "in grace and in the knowledge of our Lord and Savior Jesus Christ; to increase and enlarge our faith, and to add thereunto virtue, knowledge, temperance, patience, godliness, brotherly kindness, and above all *charity*." These I consider to be the principal objects of our great gatherings. And can these be promoted under a cold, formal system of stopping at hotels and boarding-houses, and from thence going out to a few formal meetings, as they would by mixing and mingling freely with our brethren in their own houses, and with their own families and such others as we may meet with there? It can hardly be considered an open question—it will be settled in the mind of every one at the first glance.

But let it not be supposed for an instant, that we come together on these occasions for the purpose of enjoying the flesh-pots—of feasting the outward man. Not at all—we need, to be sure, a little plain healthy food for the sustenance of our bodies while together; but this should be a secondary consideration. We come amongst you brethren, and you amongst us, when our turn comes round, to enjoy the Gospel feast together,—the feast of full salvation—if you please, "the feast of reason and the flow of soul." I feel hurt always when I see great pains taken to provide a rich table, especially when the female members of the family are thereby prevented from attending the religious services. These things ought not so to be. I would much prefer, when any of my brethren have opened their house to accommodate me and mine, to make a dinner of a bit of cold ham or corned beef, with some crackers and cheese, and have the whole family accompany us to the religious services, than to leave any portion of them at home, "caring about many things," for our accommodation when we return.

But however free and hospitable our brethren at Hartford may be (and I have no reason to suppose they are less so than in any other place,) there must of course be a limit to their ability to accommodate. They have but one Society there, and whether or not there are others within convenient distance to aid them I am unable to say. Hence I think it would be well that they should give some intimation of what they are able to do.

COSMOPOLITE.

UNIVERSALIST CHURCH ORGANIZED IN NORFOLK, VA.

We learn from the following letter, published in the "Trumpet," the gratifying intelligence that a Universalist Church has recently been organized in Norfolk, under very flattering auspices. Thus it is that light is gradually breaking in, upon the dark corners of the land.

I have just returned from a tour through some portions of Virginia, Maryland, and the District of Columbia, and might probably communicate some encouraging little matters to you relative to our cause, had I time to go fully into details, but I forbear, save only in reference to Norfolk. I rejoice to inform you, and all lovers of truth, that Gospel light is shining in benighted Norfolk. A short time since it was my happy privilege, in connection with Br. H. Bain, to organize a Church of believers in the Abrahamic covenant, that 'in Christ shall all the kindreds of the earth be blessed.' A Church has been formed numbering not less than that which originally composed the Church of Jesus. Our worthy brother, Rev. H. Bain, was also, by the unanimous vote of the friends, ordained to the work of the Gospel ministry, by the imposition of hands and solemn invocation. The occasion was one of peculiar interest and pleasure to me, inasmuch as it fell to my lot to deliver the Charge, the Right Hand of fellowship, and the Presentation of the Holy Scriptures. Partialism has long reigned in Norfolk—it has long held the people in servile bondage with its priestly fetters—its cankering stains! Well indeed, then, might I be more than glad to see each noble soul come out and enroll their names, as the avowed followers of the Universal Savior.

Br. Bain has, as you are doubtless aware, been preaching more or less, for some months past, in and about Norfolk, and has not labored in vain. He occupies his time during the week in teaching school, and on the Sabbath in lifting up his voice in behalf of God, humanity, and heaven's all-conquering truth. He is a convert from the Presbyterian ranks: and, if I mistake not, it was for many years a deacon (or Elder) in Robert J. Breckinridge's Church in Baltimore. Mr. Breckinridge is the man who, while in Baltimore, raised his puny arm against Universalism, and poured forth great swelling words of vanity. 'Vanities of vanities,' saith the preacher, 'all was vanity.' Wonder what he will say, and how he will feel, when he hears that Mr. Bain has abjured the devil with all his allies?

May the Lord prosper the infant Church which has been planted—nourish it with the dews of Divine grace, and guide and direct its pastor in all wisdom and prudence.

Ruleigh, N. C., August, 1848.

J. C. BURRUS.

BANVARD'S NEW PANORAMA.

Mr. Banvard has just completed a new Panorama of the Missouri River, which was opened to the public a short time since in connection with the popular Mississippi. The two rivers combined represent a country of twenty three hundred miles, from New Orleans to the mouth of the Missouri, hence up to the Yellow Stone, near the Rocky mountains, covering a vast extent of canvass, and being, by far, the largest painting ever produced by man. This addition will form an unexpected feature and will draw large numbers to view it, who have visited the former painting; and as it will remain but a short time an early visit should be improved.

MORE NEW MEETING HOUSES.

We learn from the "Watchman," that new houses of worship are in process of erection in the towns of Orange and Washington, Vermont. They will be ready for dedication, early in the ensuing Autumn. The house in Orange is a Universalist House, but the Universalists own more than half of it;—the one in Washington will be a Universalist house.

BOSTON S. S. CONFERENCE.

We find in the Trumpet a very interesting account of the Quarterly session of the above named body, on the 16th ult.

The committee on business offered the following report, which was adopted: That Br. T. S. King, of Charlestown, be the preacher for the evening, at the next meeting of this body. Also that the following persons be appointed to deliver Essays upon the following subjects:

1st. Br. Bernard Snow. Subject—The importance of Clergymen visiting the Sabbath Schools of their brethren with whom they exchange.

2d. Mrs. T. Munroe. Subject—The rewards of a Sabbath School teacher.

Br. D. Mott of Lynn, then read an Essay, which he was appointed at the last meeting to prepare, upon the following subject: The importance of promptness in the performance of all duties connected with the Sabbath School.

Voted, That the resolutions which were presented and laid on the table at the last meeting, be taken up for discussion.

1. Resolved, That the Sabbath School teacher has perceived but a small part of his duty to his scholars, who has not for one object of his labors with them, their growth in the practical virtues of Christianity.

2. Resolved, That as the welfare of society depends in so great a measure on the right religious culture of the mind of woman, it is of special importance that "Young Ladies" Bible Classes be encouraged and sustained in our Sabbath Schools.

After a very animated discussion the first Resolution passed unanimously, the second was postponed for further discussion at the next meeting.

Adjourned to meet in Lynn.

SALAMANDER SAFES—LETTER FROM ALBANY.

The following letter, furnishes additional evidence of the superiority of Wilder's patent Salamander Safes, over every other contrivance that has ever been invented, as a protection against the ravages of fire.

ALBANY, August 29, 1848.

S. C. HERRING, Esq.—Sir: I hereby certify that the accompanying Salamander Safe is the one which Alderman Thorn purchased of you for me, which Safe was in his store at the time he was burned out on the 15th of May last, and so well preserved my books and papers at that time.

I then put it in my office, on the second floor of my Steam-Engine and Boiler Shop, and at the great fire on the 17th inst it went through another ordeal, and fell in the cellar, on the coal pit, and there lay on a bed of burning coal for forty-eight hours after the fire; when, out of curiosity more than anything else, as it was supposed that everything in it was consumed, it was got out: and the lock being sprung, so as not to open easily with the key, I forced open the door, and to my and others' utter astonishment the books and papers that were in it were still safe and legible and could easily be copied, and the accompanying Alphabet is a fair sample of the whole. I make this statement, Sir, so that the public may know the security in the real Salamander Safe.

J. O. HAIGHT.

I have copied all the necessary books and papers spoken of above, without any difficulty, and hereby certify that the above statement of Mr. Haight is correct in every particular.

S. T. THORN, Alderman Third Ward.

N. B.—The Alphabet herewith sent was in the Safe at both fires.

ERRATA.—In the article on the "importance of a careful examination of the Scriptures," in the 4th paragraph, and in the following clause: "Shall their boasted antiquity and their long forbearance—their long prevalence it should have been. Another in the 9th paragraph as follows—"that every one may receive the things done in his body.—it should have been—"that every one may receive the things in body, &c."

PATENT CHEMICAL WICK.—Some ingenious person in N. Y., has recently made a discovery to increase lamp light by saturating the wick with a combination of chemical substances, discovered with much research and experiment. The Evening Post says it will increase the quality and quantity of light and diminish the expense.

Miscellaneous Department.

Original.

THE ALPINE HORN.

BY M. W. H.

Besides the common use of this instrument, which is that of calling the herds, it is said to be applied to one of deeper interest, among the simple inhabitants of the mountains of Switzerland.

The sun's light illumines the pure Alpine snows,
A mantle of beauty, o'er the landscape he throws,
At the gleam of his setting re-echoes the word,
From mountain and valley, "O, praise ye the Lord."

The herdsmen who dwell on the mountains, declare
By a blast from the horn, "'tis the hour of prayer,"
From prince and from peasant, bursts forth the glad song,
"O praise ye the Lord, his praises prolong."

The wild chamois-hunter, whom dangers surround,
Turns his face to the mountain, and lists to the sound,
From cavern and glacier, from hill and from dale,
This song of the angels, is borne on the gale.

Declining in splendor, the bright orb departs,
The last ray of his glory on mountain-top darts,
Then through the shrill horn, o'er lake and o'er glen,
Peals a joyous "good night," to the children of men.

As the sun's latest beam, sinks down in the west,
So lingers the spirit, when it passes to rest—
May its final good night, be the echoing chord,
To eternity's anthem, "O praise ye the Lord."
Albany, N. Y.

IT IS POSSIBLE.

Privy-Counsellor Stryk had perpetually upon his tongue three words that had become to him a kind of proverb; "It is possible." It often happened that he used them in the reports made by him to the minister in full council; and when this occurred, a smile, such as is usually given to our neighbours' weaknesses, played upon the lips of his colleagues.

Privy-Counsellor Stryk, nevertheless, was held in high consideration: The different rulers of the electorate, in their turn, showed their appreciation of his varied information and talent by always employing him. Every one did justice to his ability and tact—nay, perhaps a little overrated them; and Stryk, open, upright, and conscientious, was looked upon as a deep and subtle politician, with a penetration and far-sightedness little short of the gift of prophecy. And all this reputation he owed solely to the three words—"It is possible."

Often, however, they escaped him almost involuntarily; yet when they had once escaped him, he thought himself bound to follow up and maintain their consequences. Thus this saying exercised the greatest influence upon his opinions, his habits, and all the events of his life. Who could believe it of a man so learned and enlightened? And yet it was not only possible, but true.

He was himself fully aware of this influence, and yet not only did he remain constant to his three words, but he was seriously anxious to impress his only son with the same conviction of their omnipotence. The young man, who, like most other young people, thought himself much more clear-sighted than his old father, considered this as nothing more than a singular mania.

"This little oddity, my dear father," he said, "may be excused in you, but my adopting it would be considered a mere piece of affectation, a ridiculous copying of you."

"It is possible, my dear Frederick," said the privy-counsellor; "but you may let laugh those that will, when you have in these three words the secret of prudence, repose, security, and happiness. Think not that this maxim became habitual to me by mere chance. I adopted it upon sad experience that led to mature reflection. I owe to it all that I have, all that I am. The misfortunes of my youth, and despair, made me first lay hold of it; and once laid hold of, I raised myself by its help, and reconquered fortune. The little patrimony bequeathed to me by my parents only sufficed to enable me to subsist while studying at the university; and yet, because I

carefully avoided debt, I passed for having a comfortable competence, and was welcomed into society that would have disdained me, had people known that I was all the while content with bread and milk as my whole dietary. I was well received, and generally esteemed, yet I had but one bosom friend amongst the men, and but one lady had ever engaged more than a passing thought; and pretension to her, the daughter of a general officer, was hopeless, and would have remained so, had not fortune smiled upon me most unexpectedly. I was made chamberlain to the dowager Duchess, with a good pension; and shortly after, a cousin died in Batavia, and left me a considerable property. Unwillingly, in my first hours as an accepted lover, to leave my Philippina, I gave full powers to my friend Schneemuller, the friend of my heart, my second self, and despatched him to Amsterdam."

"You never before mentioned this friend to me," said Frederick.

"It is possible," answered the privy-counsellor; "and I will soon tell you why. Alarmed for his health by his long delay and total silence, I sacrificed love to friendship and tearing myself from my Philippina, while she, overcome with grief, was yet fainting in her mother's arms, I set out for Amsterdam. Suffice it to say, I discovered that my best friend had deceived me, and was by this time in America with the whole of my cousin's bequest. "It is impossible!" I cried; "it is impossible!" But soon I was obliged to say, "It is possible!" And I flew back to Philippina, to soothe the feelings wounded by the treachery of my friend; and again I was compelled to say, "It is possible," when the first greeting on my arrival at home was the announcement that, three days after the letter conveying the tidings of my loss, my betrothed had become the bride of another. I spare you my agonies. Henceforth I believed every thing possible but good to me; and no matter how improbable any suggestion seemed, I replied, "It is possible!" In these three words was embodied my whole system of practical philosophy. I kept continually repeating them, till at length they became a comfort in sorrow—an antidote to dark despair. When I said to myself, "Canst thou ever again be happy in this world?"—my lips formed the words, "It is possible;" and the event justified the almost mechanical hope. I adopted the maxim, and no longer lived in an ideal world peopled either by angels or devils—the youthful heart seldom knows any medium. Henceforth good fortune had no power to intoxicate, for I thought of its instability, and said, "It is possible;" and misfortune could neither surprise nor wholly depress me, for I was prepared for any thing. Men in general act in the ordinary, as well as the more important concerns of life, upon a sudden impulse, for which they can hardly account, and of which they are almost unconscious. Take my advice, my son, adopt my maxim, were it only to give you the power of self-possession, and make you ready either to do or to suffer. Repeat it till you have made it your own. This at least is possible."

The favorite phrase of our privy-counsellor sometimes proved unpropitious; but he was not easily dejected. For instance, one day, when the elector presided in person in the council, some debate arose upon the late French Revolution of '93; and as the many changes were mentioned in the people who once so idolized their kings, the elector exclaimed, "The French are the most abominable race on the face of the earth: no other nation could act as they do. Can you fancy my subjects ever being seized with such madness—ever abjuring their allegiance to their prince? What is your opinion, Stryk?"

The counsellor, just then in a fit of absence, had only half heard what the elector said, and shrugging his shoulders, said mechanically, "It is possible."

The elector turned pale. "What do you mean!" he exclaimed. "Do you think that a day can ever dawn when my subjects will rejoice in my downfall?"

"It is possible," again said the counsellor; but this time he said it advisedly. "Nothing is more uncertain than popular opinion; for a people is made up of men; who have each an individual interest, which they prefer to that of the prince.—Any new order of things begets new hopes. Whatever may be the degree of love, and however well deserved, borne by the people to your highness, I would not swear that they would not, in new circumstances, forget the benefits of their prince, and that we might not see the electoral arms broken, to give place to the tree of liberty."

The elector turned his back upon him, and Stryk was disgraced; while every one cried, "What a fool with his 'It is possible!'"

A few years after, the victorious French passed the Rhine; the elector, with all his court, took to flight. As he departed,

he saw the tree of liberty planted, and the armorial bearings of the electorate broken publicly by the people.

Stryk being looked upon as a victim to the despotism so lately overthrown, was soon installed in the office which his talents so well fitted him to fill; and by his diplomatic ability, contributed not a little to the establishment of the new order of things; while, notwithstanding his natural ardour of character, he never suffered himself to be carried away by political enthusiasm. But attaching himself to no party, he became an object of suspicion to all. The Jacobins treated him as a concealed royalist, and the royalists as a disguised Jacobin. Still he cared not what name they gave him, and quietly went on with his official duties.

One day a commissary of the republic arrived in the new department, and was received with the greatest honors. All were crowding around him; all eager to pay their court; and some amongst them ventured to throw out insinuations against Stryk, and the lukewarmness of his republican opinions.—The commissary made no remark at the time; but one day, at a public dinner, at which many toasts went round in honor of universal liberty, the rights of nations, and the triumphs of the republic, he suddenly turned to Stryk, saying, "I marvel that kings yet dare to resist us, for they do but thus accelerate their own ruin. The revolution will make the circuit of the globe! What hope is left to them? Do they dream of ever again bending the great nation, and bringing back the Bourbons? Fools that they are! all Europe must perish first! What think you Citizen Stryk, can a rational man admit that monarchy can ever be re-established in France?"

"It is possible," said Stryk.

"How possible?" cried the commissary in a voice of thunder. "He who doubts of liberty has never loved it. It grieves me to see a public functionary holding such opinions. Can you state any grounds for them, citizen?"

"It is very possible," answered Stryk calmly. "Free Athens first became accustomed to Pericles, then to a king of Macedon. Rome had at first its Triumvirate, then a Cæsar, and at length a Nero. England had its Commonwealth, bowed before a Cromwell, and recalled its king."

"What are you at with your Romans, your Athenians and your English? I hope you do not dream of comparing them with the French? But I forgive your false views: you have lost the honor of being born a Frenchman."

The forgiveness was not, however, a complete one, for Stryk lost his office, and underwent some persecution, as an utterer of language not sufficiently respectful to the republic.

Some years afterwards, Bonaparte became First Consul, then consul for ten years, next consul for life, and finally emperor and king. Stryk was immediately reinstated in his office, as being ostensibly one of the moderate party. He enjoyed more favor and credit than ever; his predictions had been again accomplished, and he passed for a consummate politician.

Napoleon changed the face of the world, and disposed of crowns at pleasure. Stryk became prime minister to one of these new-made kings, and obtained titles and honors. No such thing as a republican was to be found; all crawled in the dust before the new master. It was felt as a stigma to have ever imbibed republican opinions; and every one claimed credit for having been the only one not carried along by the current, and eschewed the shame of having ever been anything but a royalist.

"I see no shame in it," said Stryk: "an epidemic raged, and you caught the infection. It may appear again, and you may be again attacked. It is possible."

"What?" was the indignant reply; "do you deem us so weak as to be forever changing?"

"I never forget" answered Stryk, "the sultan of Egypt mentioned by Addison. This sultan was sceptical enough to laugh at an aerial voyage said to be performed by Mohammed, which numberless transactions took place in so small a space of time, that Mohammed, at his return, found his bed still warm, and took up an earthen pitcher, thrown down as he was carried away, before the water was all spilled. A dervise, who had the reputation of working miracles, undertook to cure him of his incredulity; and in presence of his whole court, ordered him to plunge his head into a tub of water, and draw it up again. The sultan obeyed, and plunged his head into the water; but on the instant he did so, found himself at the foot of a mountain on the sea-shore. Conceive his surprise! He execrated the treachery of the dervise; but he was obliged to submit to his fate. Some wood-cutters near the next town, where, after several adventures, he married a woman of great beauty and fortune, with whom he lived so many years, as to have fourteen children. At her death, he was reduced to get his livelihood by plying as a porter. He now heartily repented the scepticism of which he

believed all these misfortunes to be the punishment. In a fit of devotion he threw off his clothes for the ablution usual with the Mohammedans before prayer, and no sooner raised his head after the first plunge, than he found himself before the tub, and heard from his whole court that he had never stirred, and that all the events that had so troubled him had been crowded into the short space of time necessary to dip his head into the water and take it out again. "Gentlemen," continued the old privy-counsellor, "yours is a parallel case with that of the sultan of Egypt. If you had been told before the Revolution what you would do during its progress, you would never have believed it; and now that you have drawn your head out of the tub, you remember nothing of what you have thought, done, and experienced in the days of miracles. If the Bourbons and the emigrants ever enter France, they will look upon the history of the years that have elapsed since 1789 as a delusion, and will find themselves, like the sultan of Egypt, standing by the side of the tub, regarding their years of suffering as a deceitful dream."

There was a general laugh. "Well," said some, "you may not be so much out in your conjecture if they did return; but who ever dreams of the poor Bourbons being restored? This would indeed belong to an age of miracles."

"Hem! It is possible," said Stryk.

But the Russian campaign was contemplated, and one of Napoleon's generals asked our friend's opinion as to its successful issue. The privy-counsellor declined answering; and the general, surprised at this reserve, said, "For my own part, I expect to celebrate the New Year in St Petersburg: but you seem to apprehend an unhappy issue?"

Stryk, as usual, shrugged his shoulders and answered "It is possible."

This answer was not forgotten, and his name was soon erased from the treasury list. When the allied powers invaded France, and Napoleon's creations were crumbling into ruins on every side, every one said, "Stryk is a prophet, and has had the fate of all seers."

His disgrace under the government of the usurper, as the fallen emperor was now termed, was sufficient claim upon the favor of the new legitimate monarch. But it was not long before his axiom brought a fresh storm upon his head. The monarch giving him one day to understand that his adhesion to every successive government tended to make his loyalty somewhat suspicious, the old man reminded him that his sincerity in his own moderate political views was proved by the fact, that he had the misfortune to displease only when each government pressed on too enthusiastically, and were not satisfied with his discharge of duty to his country, whoever might be the master. "The state," he added, "has always need of the services of its citizens, and it is their duty to serve it in every circumstance."

"The state," said the prince, "is the sovereign. Who dares to separate his person from the state is a rebel in heart."

This was his last disgrace; but he was still faithful to the maxim that had taught him moderation, and at once salutary distrust and hopefulness. When the improbability of further political changes was pressed upon him, now that the Bourbons were again firmly seated, he answered "It is possible." They want to go back to the Inquisition, to the holy alliances. The cause of truth, of civil and religious liberty, is attacked; the freedom of the press is assailed. Thus was it in the days that produced a Franklin and a Washington—the days of the Bastille; thus was it in the time of the Fouches and the Rovigos. The same causes produce the same effects. It is possible."

But his maxim taught moderation to no one but himself; and the three days of 1830 proved its truth, and revolutionised the king of France into king of the French.

The oracle appearing no longer necessary to a ruler who was in his own person the very type of the vicissitudes of human life, it ceased. Stryk died. But who that has lived to see 1848 can decline to admit, of anything or everything, "It is possible?"

BRAVERY OF INDIAN WOMEN.

Sir G. Simpson, whose arrival at this place from Red River country we announced in our last, gives us the following instance of the bravery of the Indian women. One of the Indians whom he saw at Gull Lake, had been tracked into the valley, along with his wife and family, by five youths of a hostile tribe. On perceiving the odds that were against them, the man gave himself up for lost, observing to the woman, that as they could die but once, they had better make up their minds to submit to their present fate without resistance. The wife, however, replied as they had but one life to lose they were the more decidedly bound to defend it to the last, even under the most desperate

circumstances; adding, that as they were young and by no means pitiful, they had an additional motive for preventing their hearts from becoming small. Then suiting the action to the word, the heroine brought the foremost warrior to the earth with a bullet, while her husband, animated by a mixture of shame and hope, disposed of two more of the enemy with his arrows. The fourth, who had by this time come to close quarters, was ready to take vengeance on the courageous woman with the uplifted tomahawk, when the knife of his intended victim was buried in his breast. Dismayed by the death of his companions, the sole survivor of the assailing party saved himself by flight, after wounding his male opponent in the arm with a ball.—*Lake Superior News.*

LIBERAL GIFTS.

Dr. Wm. Chamberlin, who has spent the last two or three months in Iowa, has given to four Universalist Societies there 640 acres of land—in other words, 160 acres to each society. The object of the giver, as we understand it, is to secure a house and a little land for the settled preacher, so that he may not only obtain bread for himself, a portion of his living, but secure health by a few hours labor each day, which may be spared from the study. He is certainly worthy of commendation for his liberality and wisdom; for he has without doubt hit upon the true remedy for sick preachers, of which there are a great many. Br. Chamberlin being a medical gentleman, an old practitioner, he ought to be a good judge in such matters; and I am quite sure that his prescription for sick preachers, and sick preachers' pockets will be approved by all.

The Dr. does not weary in well-doing. He gave all new Universalist societies in Ky., who applied according to published directions, a library of denominational books; and if the Societies in Iowa who already enjoy of his liberality, do well for themselves he will give them each a library. He is thus sending forth an influence which will be felt by many generations to come.

In the common language of the day, we hope the Dr. may "live a hundred years, and his shadow never grow less." Being a very modest man he will not thank us for this notice, but the news is too good to keep.—*Star in the west.*

APPLES.

Baked apples are greatly improved by being baked in bright tin or earthen plates, with a little water in, and a small quantity of sugar sprinkled over them. To our eating they are quite as pleasant as common apple sauce, and very much less labour is required in their preparation.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

A TRUE FRIEND.

BY "LOUISA."

Say not that friendship is a name,

A charm to lull the heart,

'Tis dearer far, than wealth, or fame,

And sweeter in its art.

An earnest friend, when sorrow's tears

Our burdened eyes o'erflow,

Will chase away our darkling fears,

And banish every woe.

With such a friend, how sweet the tale

The breeze bears on its wings!

How clear the moonlight in the vale,

How dear the bird that sings!

With such a friend the twilight hour,

Comes with a footstep low,

And whispers with a holy power,

Of scenes long, long ago!

And every leaf and bud that shares

The blessing of the dew.

Seems blended with the love and prayers

Of one that's kind and true.

Millington, Conn.

PROCRASTINATION.

"Procrastination," says the poet Young, "is the thief of time;" no less is it the thief of some of the best opportunities of doing good, and enlarging our stores of knowledge and good principles. "Business-to-morrow!" said the Theban governor as he laid aside a letter unopened, but which contained a revelation of a secret conspiracy against his life which on the morrow was to be consummated. The morrow came, and the governor was numbered with the great congregation of the dead. The friendly letter of warning was sealed, and procrastination became the thief of his life.

There is certainly a good moral against procrastination, and well may we quote the poet Cotton's words—

"Then stay the present instant, dear Horatio,
Imprint the marks of wisdom on its wings;
Oh! let it not elude thy grasp, but like
The good old patriarch upon record,
Hold the fleet angel fast until he bless thee."

A beautiful illustration of our subject is set forth in the following sketch from the Southern Rose.

"You will please not forget to ask the place for me, sir," said a pale, blue-eyed boy, as he brushed the coat of the man of leisure at his lodgings.

"Certainly not," said Mr. Inklin, "I shall be going that way in a day or two."

"Did you ask for the place for me yesterday?" said the pale boy on the following day, with a quivering lip, as he performed the same office,

"No," was the answer, "I was busy, but I will to-day."

"God help my poor mother!" murmured the boy, and gazed listlessly on the cent Mr. Inklin laid in his hand.

The boy went home. He ran to the hungry children with the loaf of bread he had earned by brushing the gentlemen's coats at the hotel. They shouted with joy, and his mother held out her emaciated hand for a portion, while a sickly smile flitted across her face.

"Mother, dear," said the boy, "Mr. Inklin thinks he can get the place, and I shall have three meals a day—only think, mother, three meals!—and it won't take three minutes to share it with you."

The morning came, and the pale boy's voice trembled with eagerness, as he asked Mr. Inklin if he had applied for the place. "Not yet," said the man of leisure, "but there is time enough."

The cent that morning was wet with tears. Another morning arrived.

"It is very thoughtless in the boy to be so late," said Mr. Inklin; "Not a soul here to brush my coat!"

The child came at length, with his face swollen with weeping.

"I am sorry to disappoint you," said the man of leisure, "but the place in Mr. C——'s store was taken up yesterday."

The boy stopped brushing but burst afresh into tears. "I don't care now," said he, "we may as well starve. Mother is dead."

The man of leisure was shocked, and gave the pale boy a dollar!

GIVE NO PAIN.

Breathe not a sentiment—say not a word—give not an expression of the countenance that can offend another, or send a thrill of pain though his bosom. We are surrounded by sensitive hearts, which a word, a look even, might fill to the brim with sorrow. If you are careless of the opinions of others remember that they are differently constituted from yourself and never, by word or sign, cast a shadow on the happy heart, or throw aside the smiles of joy that love to linger on a pleasant countenance.

A HINT TO YOUNG MEN.

Every young man in this metropolis, if he will attend to his business, whatever it is, and keep out of scrapes, is a rising man and has all the prizes and honors of a nation before him if not for himself or his children, at least for his children's children. Perhaps half of them can show a Celt in his pedigree. The same number can produce an ancestor driven to this country by the revocation of the edict of Nantes, or a foreigner of still more recent date. So much for race. As for condition, the great-grandfather of one was a laborer; of another a gentleman's butler, of another a weaver, of another a hairdresser, and so forth. So far from the trade and commerce of London being at all a monopoly it is notorious that all the tradesmen of London, or their immediate ancestor, came from the country. In

the manufacturing districts, these examples of successful industry are still more numerous. Manchester, for example, is made out of nothing. Now this state of things suits the British taste very much better than any scheme for making and keeping all men equal. The fact is, that we don't like equality. Saxons are a spreading, a stirring, an ambitious and a conquering race. We prefer hope to enjoyment, and would rather look forward to something better than to be always the same. Englishmen of any thought have just the same feeling about their posterity. They hope to rise in their offspring. They also know that they will do so, if they are steady and industrious, and train up their children as they ought to do. Every working-man with two peas in his head, knows very well that it is his own fault if he does not thrive, live in a comfortable house, rented at more than £10 a year, have a little money safely invested, and before many years, find himself and his family safe at least from the work-house.—*Times*.

OUR MOTHERS.

Around the idea of one's mother, the mind of man clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions, and all the after feelings are more or less light in comparison. Our passions and our wilfulness may lead us far from the object of our filial love; we may become wild, headstrong, and angry at her counsels or oppositions; but when death has stilled her monitory voice, and nothing but dim memory remains to recapitulate her virtuous and good deeds, affection, like a flower beaten to the ground by a rude storm, rises up her head and smiles amongst her tears. Round that idea as we have said the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our departed parent with a garland of graces, and duties, and virtues, which we doubt not she possessed.

Secular Department.

LATER FROM EUROPE.

By the arrival of the Steamer Niagara at this port on the 1st inst., seven days later news has been received.

All the principal leaders in the projected Irish rebellion have been arrested, and from present indications it would seem that the movement has been entirely crushed. The Potatoe disease reported to have made its appearance again in Ireland, England, and Scotland, and in consequence there has been a considerable rise in grain and flour.

HEALTH OF NEW-YORK CITY.—We are gratified in being able to state that our City is, at this time, unusually healthy, perhaps no city in the world is so free from epidemics or pressures such a uniform standard of health. Deducting from our rate of mortality the poor foreigners lately arrived on our shores, the amount of deaths would be much smaller in proportion to population than that of any city in America.

We are glad to see that the Board of Health have acted wisely in establishing a non-intercourse with that portion of Long Island which is most exposed to the influences of foreign vessels. The pestilence which has made its appearance there has thus been kept within narrow limits, until the skill of the resort physicians have accomplished its eradication.

JUVENILE FORGERS.—Two lads, Wm. Barnes, aged 16 years, and Andrew McKay, aged 17 years, were arrested yesterday, committed to prison on a charge of having presented three forged checks at the Mechanics' Bank and received cash for two of them, for the respective amounts for which they were known. The first was dated July 8, 1848, and drawn in the name of the late Thomas McIntosh, for \$68 50. The second was dated August 9th, and drawn in the name of Henry J. Ennis of 156 Pearl st. for \$88 60, and the last one was dated 29, and drawn in the name of Mr. Ennis, for \$9650. On presenting the last check, they were taken into custody, and on being examined before Justice Lathrop, confessed having passed forged checks.

RAILROAD ACCIDENT.—On Wednesday afternoon, a returned Mexican Volunteer named William Paine, while under the influence of liquor, fell under the Morristown train, and had an arm so badly injured that amputation was rendered necessary. He narrowly escaped being killed.

A MAN-TRAP.—A gentleman passing along Maiden-lane at a late hour last night, was attracted by a groaning as of one in pain, followed by a cry of "watch!" On hastening to the spot he found that a man in the act of closing down the patent iron shutters of his windows, caught his fore-finger under by accident, and was securely fastened to the spot. Several of the watch having arrived they endeavored to release him, but without effect, until a crowbar was procured, by which they pried up the iron blind and set him free, though with a finger severely cut and bruised.

EPISCOPAL GOOD NATURE.—Speaking of the Established Church in Ireland, and the contrast between its past and present ministers, he related an incident illustrative of Episcopal "good nature." A Mr. Barry, brother of Lord Barrymore, had, in the course of the last century, been desirous to qualify himself, by taking orders, for the enjoyment of an excellent living in the gift of his Lordship. The bishop to whom he applied for ordination had some fears that Barry's theological knowledge was not sufficient for the ordinary duties of the pulpit, and recommended further study to the postulant. Not long afterwards Barry was ordained and appointed to the living. A friend who knew him intimately, asked how he contrived to get over his examination? "Oh very well indeed," replied the Reverend Mr. Barry. "The bishop was very good-natured, and did not puzzle me with many questions." "But what did he ask you?" inquired the other. "Why, he asked me who was the great Mediator between God and man, and I made a rough guess, and said it was the Archbishop of Canterbury."—*Darwin's Personal Recollections of O'Connell*.

HONEST SIMPLICITY.—One day last week, an elderly lady, with two huge bundles in her hand came into the depot at Springfield, and planted herself in a chair, directly before the delivery box of the ticket office of the Conn. River Railroad. After sitting composedly a short time, she accosted a gentleman standing by, and inquired with evident concern—"Can you tell, Mr. If I'm near the injine where I shall get blowed up?" "Oh no, madam," replied the latter, "you are safe there." "Well, then," rejoined she, after a short pause,—"when shall we get to Northampton?"

On being informed that she must get into the cars to go to Northampton, she exclaimed, with astonishment—"Du tell if this 'ere thing (meaning the depot) don't all go."—*Northampton Gaz.*

AMERICAN ENTERPRISE.—The Louisville (Ky.) Courier notices the arrival at that place of a new steamer, called the "Venezuela," built at Pittsburgh for the river Orinoco, in Venezuela. The Orinoco Steam Navigation Company, of New York, built and own her, and she is the pioneer of the Company's line, as she will be the first steamer in the region to which she is destined. She carries out with her Vespasian Ellis, President of the company and minister to Venezuela. The navigation of the Orinoco has been conferred upon this company, and the trade of the river which is very valuable, will amply repay their enterprise. The steamer above noticed cost \$25,000, and is 175 feet in length.

OTHER CITIES' "CROTON."—The Boston main water-pipes will pass across the Railroad Bridge on Tremont-st. and be received in a large reservoir formed of heavy wrought iron, closely welded together. Inside are bands to support the pipes.

The Buffalo people, too, are thinking of getting a supply of water for their own city from the 'Chochiuate Lake.' For Buffalo it is estimated that the cost of the undertaking would be about \$300,000, provided the citizens went generally into the arrangement—for Boston, the expenditures are about six millions of dollars.

CROPS IN MAINE.—The hay crop in this country was probably never more abundant than the present season. Almost every farmer has filled his barn to the ridge-pole—not excepting the "floor"—and many have been obliged to make stacks in addition. Corn is getting along well, and if the frost does not come early the crop will be good. Wheat suffers from weevils—the crop will be light. Oats are good. Potatoes suffer some from rot and rust. Apples are not so plenty as anticipated during the early part of the season. The crop will not exceed the average. Roots of all kinds yield abundantly.—*Saco (Me.) Union*.

HENRY ST. GEORGE TUCKER of Virginia, a distinguished and patriotic Member of the Congress of 1812, long eminent as the President Judge of the Court of Appeals, an able Professor of Law of the University in Charlottesville, and, in all respects, a worthy citizen died at his residence in Winchester, on Monday morning last, in the 69th year of his age.

SHOCKING RAILROAD ACCIDENT.—As the steamboat train from Boston yesterday morning, was nearing Palmer Depot, and about half a mile east of the station, Mr. Eldridge Phillips and his wife, of Monson, in a carriage, attempted to pass the usual crossing, as the train was approaching. The horse became frightened at the moment the carriage was on the track, and would not go ahead. The locomotive struck the carriage, dashing it to pieces, and Mr. and Mrs. Phillips were instantly killed. Their bodies were brought to the depot, and conveyed thence to their suddenly bereaved and darkened home. Mr. and Mrs. P. were highly respected and worthy inhabitants of Monson, and we judge were about 60 years of age.

The crossing where the fatal accident occurred is a very bad one for travelers, and Mr. Phillips probably did not hear the bell of the engine. There is no positive evidence that the horse was frightened, and would not go on. Mr. and Mrs. P. were going to her father's funeral, and their sudden deaths make up seven that have occurred in their families within the past two weeks!

Springfield Republican, 30th.

LOCOMOTIVE FOR ASCENDING AND DESCENDING HEAVY GRADES.—The Committee of Arts and Sciences of the American Institute, New York, have under consideration a new invention for ascending and descending heavy grades. Mr. Sellers, the inventor, is from Cincinnati. The experiments will be made on a track elevated 3 degrees, or 276 feet in the mile. The model weighs 1,300 lbs. It is calculated to obviate the necessity of deep cuts and short curves and to cheapen the building of railroads.

AN UNINTENTIONAL COUNTERFEIT.—Some persons in business have, for the purpose of making an attractive business card and an engraving stating their location, &c. made so as greatly to resemble a bank note. Of course no fraud is intended by the makers but sharpers it appears have used them with effect in swindling the ignorant out of their means. A few days since a poor German having bought a piece of land of a gentleman of Newark, N. J. presented in payment \$47 in gold and a bill or business card having some resemblance to a \$50 of the State Bank, of Newark which he had taken for \$50 in this City. The poor man, when informed of the worthlessness of the bill, was exceedingly distressed.

Cour. & Eng.

A poetic lady says :—A gentleman is a human being, combining a woman's tenderness with a man's courage.

UNITED STATES CONVENTION.

Agreeably to an adjournment, the United States Convention of Universalists, will hold its next annual session in the city of Hartford, Conn. on Wednesday and Thursday, the 20th and 21st days of September, 1848.

At the last session of this body, Rev. Moses Ballou was appointed to deliver the next Occasional discourse. Rev. O. A. Skinner, Wm. S. Balch and T. B. Thayer were appointed a committee to mature some plan for securing uniformity of ministerial fellowship throughout our denomination, and report at the next session. Revs. H. Ballou, 2d and T. Whittemore were appointed a committee to collect facts in relation to the early meetings of this Convention, to be appended to our records, and report at the next session.

J. M. AUSTIN, *Stand. Clerk.*

GENERAL SUNDAY SCHOOL MEETING.

According to previous appointment, there will be a general meeting of Universalists, to confer on the subject of Sunday Schools, and the religious instruction of children, on Tuesday September 19, the day previous to the session of the United States Convention, at the City of Hartford Ct. The morning will be devoted to such business, and to the discussion of such subjects as may be deemed necessary to the welfare of the Sabbath School cause. In the afternoon an address suitable to the occasion will be delivered by Rev. J. M. Austin of Auburn N. Y. and in the evening it is expected that there will be a general Sunday School conference; addresses by different brethren.

All persons friendly to the cause of Sabbath Schools in the denomination are urged to be present.

JAMES GALLAGER. } Committee
THOMAS B. THAYER. } of
G. L. DEMAREST. } Arrangements.

NOTICE.

The North Branch Association of Universalists, will hold its annual session at Sheshequin, Bradford Co. Pa., on the third Wednesday and Thursday of September, 20th and 21st.

Those who wish to see one of the most beautiful valleys—the “Universalist” of the “Pro and Con”—as well as to enjoy a good meeting, will please make us a visit on the above mentioned days, and they may rest assured of a hearty welcome, and that no pains will be spared to render their stay with us pleasant and agreeable. Come friends, one and all—foes too—and those from a distance will call two doors north of the Church where they will find a committee in attendance to direct them to places of entertainment.

Ministering brethren!—Don't forget us. We shall look for you “hard” and do not wish to be disappointed. S. J. G.

N. Y. ASSOCIATION.

This body adjourned to meet on Wednesday, October 11th at such place as may be designated by the Standing Clerk. Any friends desirous of having the Association meet with them, will please address the subscriber.

THOS. B. THAYER, *Standing Clerk.*

Brooklyn, August 7, 1848.

CHAUTAUQUE ASSOCIATION.

The Chautauque Association of Universalists will hold its annual meeting on the second Wednesday and Thursday in September next, in the village of Laonia, Chaut. Co.

Every Society and church in the Association is requested to furnish their delegates with statistics of their condition and prospects. A cordial invitation is extended to the brotherhood

F. M. ALVORD, *Stand. Clerk.*

CONFERENCE.

Of the St. Lawrence Association will be held at Little York, on the third Wednesday and Thursday, the 20th and 21st of September.

All who can are respectfully invited to attend. Brethren in the ministry, we shall expect to not only see you but hear from you on that occasion.

G. SWAN, *Stand. Clerk.*

Richville, Aug. 22nd, 1848.

RELIGIOUS NOTICES.

Br. Bulkeley will preach in Blauveltville the 3d Sunday (17th inst.) and at Piermont in the evening. Br. Bulkeley will preach in Woodbridge, N. J., on Sunday (24th inst., at a quarter before 11, A. M.

BUSINESS ITEMS.

Br. Tompkins send Repository to J. L. Fowler, 60 Fulton st. N. Y., from commencement of current vol.—credit him \$2, and charge this office.

Br. Tompkins :—Please Cr. Isaac Conklin \$2, for present Vol. of the Repository, and charge to this Office.

Br. Lamb :—You may settle with the subscribers in Berlin, on the terms proposed in your letter received sometime since.

Marriages.

On Thursday evening, August 31, by the Rev. Mr. Rayner, Mr. J. EDWARD WRIGHT, of Harvard, Mass., and Miss LOVEY W. PARKER, daughter of the late Sewall Parker.

Deaths.

In this city, Aug. 27th, GEORGE HENRY, infant son of James C., and Adelia H. Daniels, aged 7 months and 26 days. Cayuga Co. papers please Copy.

In Jersey City, on the 4th of September, of dysentery, PAUL C., son of Rev. Uriah and Mrs. Eliza Chubb Clark, of Lowell, aged 1 year and 9 days.